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Member.—In a very small way. But it does not set right the proportion. We have, I think, 8 or 9 Brahmin Members this time, including the four Malayala Brahmins.

Dewan.—We have 9 Brahmin Members; that works out to 10 per cent. Is the Brahmin population more than 10 per cent of the total population?

Member.—We cannot go upon the population.

Dewan.—When you propose the special electorates, am I to understand that you would go otherwise than upon the basis of population?

Member.—Upon population and other bases as well.

The Member then continued and said that his third suggestion was—

(*c*) to reduce the number of elected Members from 43 to 33, cancelling the privilege of certain favoured taluks to elect two Members. Of those 10 taluks, 7 deputed one Member each from the T. I. C.'s and the remaining 3 taluks were likely to have T. I. C.'s in the near future, so that even those taluks would practically have two Members each. He pointed out that the decrease in number would not affect the material advantages to be derived by the Assembly and would remove the unequal treatment now shown to a few taluks.

(*d*) He also proposed that the number of nominations might very well be reduced from 22 to 10, as there would be no necessity for extraordinary nominations after the creation of the special electorates.

He would leave undisturbed the other special electorates under the existing rules, such as the Planters, Jenmies, Trading Classes and Town Improvement Committees. According to his proposals, the total number of Members would come to 86, instead of 90, and providing for the 4 new Town Improvement Committees also, the number would be the same as it was at present, *viz.*, 90.

Dewan's reply.—Noted.

138. The desirability of returning a Christian Member for the Popular Assembly from Minachil every year.

Mr. K. T. Thommen Mappila (Member, Nominated) said that he fully appreciated the policy of the Government in allowing six Government nominations to the Christians; but the present method of nomination did not produce the full desired effect. A major portion of the Travancore Christians were Roman Catholic Syrians and hence the majority of nominations ought to be from among them. It was essential for the various important sections of the Christians to have their own representatives to put forward their grievances. He said that the population of the Minachil taluk consisted mainly of Roman Catholic Syrians. He therefore requested that one Catholic Syrian should be nominated every year from the Minachil taluk.

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Dewan's reply.—Noted.

139. The need for allowing two Members to the Assembly from the Moovattupuzha taluk.

Mr. Tharayathu Kunji Thommen (Member, Moovattupuzha taluk) said that the Moovattupuzha taluk was much larger in population and area than many of the other taluks which were now allowed to return *two* Members to the Assembly. Further, even the profession of the people in the northern and southern portions of the taluk differed considerably from each other. He therefore urged that the interests of the taluk, to be adequately represented, required the privilege of one more Member being allowed to it. Replying to the Dewan, he specifically mentioned the Agastiswaram, Kalkulam, Changanacherry and Kottayam taluks as instances of taluks with less population enjoying the privilege of returning two Members now.

Dewan's reply.—If any taluk, having a less population than Moovattupuzha, has been given two members, the Moovattupuzha taluk will also be allowed two Members. The matter will be looked into.

140. The need for introducing the "Edangali" as the standard dry measure in Nanjanad, instead of the "Marakal"

Mr. M. Arumukhaperumal Pillai (Member, Agastiswaram taluk) said that the 'Marakal', which was the standard measure of capacity in Nanjanad while it was under the Pandian kings, was retained even after Nanjanad was brought under the sway of Travancore. In all the other taluks of Travancore, the 'Edangali' was the standard. There was no definte relation between the marakal and the edangali. Some relation was established through the kottah. One kottah was equal to 21 marakals in Nanjanad. But the relation between a kottah and an edangali was ever varying. Until 1081, one kottah was 7 parahs and 2 edangalis; when the tax in kind was abolished, one kottah was taken as equal to 8 parahs and $3\frac{3}{8}$ edangalis; but according to the Weights and Measures Regulation, VI of 1085, it was 9 parahs and $3\frac{5}{8}$ edangalies. The relation between the marakal and the edangali was also consequently varying and he doubted whether it would ever be settled finally. The people had their own difficulties in dealing with the other taluks. There was no more necessity for retaining the old Pandian standard at present in the two taluks of Thovala and Agastiswaram alone. He therefore prayed that the edangali be introduced into Nanjanad also as the standard dry measure and the marakal abolished. It would be advantageous to the Government also, as they could then freely transfer the Proverthy officers throughout the State and there would also be no confusion in the accounts. As the people of Nanjanad felt keenly the invidious distinction shown by the Government to two taluks alone, he prayed for the early grant of the relief asked for.

Dewan's reply.—The Dewan Peishkar will be asked to report on the subject.

The Assembly adjourned at 5-15. P. M.

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